THE *TRVE GOSPEL* VINDICATED, From the Reproach of *A new Gospel.*

In which many things are opened that tend to the comfort of sad Soules, and for their understanding of the Scriptures, and their assurance of Faith.

Whereunto is annexed, with submission to the Churches of Christ, and the true Servants of Iesus Christ, a small taste of The Rule of Faith.

By IOHN TRASK.

Hee that is first in his owne cause, seemeth iust; but his Neighbour commeth and searcheth him. Pro.18.17.
Hee that hideth hatred with lying lips, and hee that uttereth a slander, is a fool. Pro.10.18.

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TO

THE READER.

CHriſtian Reader, hearing of a Slanderous Appendix to another *Pamphlet* publiſhed by one Mr. *Edward Norrice*, who is termed in this anſwere the *Slanderer*; an Engliſh Miniſter, ſilencing himſelfe at the terrible approach of the *Vicar Generall* into *Gloceſter*-ſhire, It ſeemes, ſuſpecting his abillity to ſuffer againſt ſome few Ceremonies which he hath ſtrayned at, though his throate bee wide enough, as it appeares by this, to ſwallow a Cammell.

And thereupon ingaging himſelfe, and inſnaring his Congregation, and many others for a new England voyage, being at *Briſtoll*, ready for Paſſage; the winde ſerving, flipt Collar, and ſent his gathered flock without their conceited Sheepheard; yet his light being out, the ſnuffe onely remaining hee hath ſo much life left, as to ſend abroad his ſtinke, by Printing his malice, and ignorance; his malice in many forgeries of his owne, to wound the *Reproached*, through the Goſpels ſides; his Ignorance, In branding glorious Trueths, for pernitious Errours; Beare therefore with ſome ſtoutneſſe, in him that is branded with fawning; and condemne not true Zeale, or dexterity, as farre as it ſtands with the Trueth. *A foole muſt be anſwered* (though not fooliſh'ly)

liſhly) *leaſt hee bee wiſe in his owne conceit. Pro.* 26.4,5. Some good may be gained in the Miſtery, by this unexpected oppoſition. The LORD Sanctifie it to all His. *Amen.*

Thine, who art Chriſts,

In the ſame head,

Iohn Traske.

THE APOLOGY.

IT is no ſmall tranſgreſſion, to beare falſe witneſſe againſt our Neighbour, and a far greater againſt our ſelves, Seeing therefore this man, who would be eſteemed a ſingular paterne of Piety and Charity, hath digged up ſuch faults, as Charity ſhould have buried long ſince, and layes his foundation upon a manifeſt untruth. It

can

can hee no offence to the wiſe, that a word or two bee ſpoken for ſatisfaction of ſuch as are ignorant of thoſe proceedings: If it had beene an open enemy of Religion, it might have beene borne, but the words of theſe covered adverſaries doe fret as a Gangreene.

Know therefore, that it is a moſt notorious untrueth, to affirme that the Reproached *was ever cenſured in that high Court for Iudayſme; for it was not the high Commiſſion, but the Starre-Chamber; which Court, the whole Kingdome is not ignorant, doth never meddle with Opinions; and the Cenſurers, all, or the moſt part, did wave the Opinions obiected, and medled only with a Letter written to King* Iames; *and*

that

that Letter (in which, no ſuch Opinions were mentioned) was the onely cauſe of that Cenſure, and theſe words in the Letter;

IF thou know theſe things, happy art thou if thou doe them:

and no other: for in that Letter, being the laſt of Twelve, that his Maieſty receiued; many things out of His Printed Bookes being alledged, and ſome contrary practiſe in His Gouernement implyed; and hauing intreated Him to apply ſuch his excellent writings, againſt Rome *and the* Ieſuites,

to

to men of the ſame, or a worſe ſpirit in this Nation. The concluſion was, as before:

IF thou know theſe things, happy thou if thou doe them,

To the doers run the Promiſe;

Not the boaſters of the Law, but the doers thereof ſhall be juſtified

This was interprated by the Atourney Generall, as if His Maieſty had beene taxed with Hypocriſie in thoſe words, and it was the onely Iudaiſme hee ſuffered for. If the Booke bee objected that was Printed by the Reproached, *to that end, he de-*

Sir Henry Yelverton.

nieth

nieth not but ſuch an acknowledgement was yeelded unto by him; and that at that time, though hee was not Cenſured ſimply at all for thoſe, yet he was not free from ſuch Tenents, as his private Opinions; and if the publiſher of theſe groſſe miſtakes be free from all Iudaiſme, hee is the more happy.

THE

THE *TRUE GOSPEL* VINDICATED, From the Reproach of *A new Gospel.*

TRuth in all ages hath its oppoſers; and the greateſt enemies it hath, are oftentimes the moſt ſeeming friends; It is not ſafe for any to digge up the buried faults of others, and yet men of the fowleſt lives are moſt buſy with the blemiſhes of their bre-

thren. It is no great marvaile to ſtagger about the Truth, whileſt men are ſtill drunk with the *whores Cup*; nor to waver in oppinion till the *Lord Ieſus Chriſt* be knowne to be the *Way*, *Trueth*, and *Life*, The *King*, *Prieſt*, and *Prophet*, of his own people: To ſtumble at the Law of God in the Infancy of Faith, is uſuall, with the moſt ſincere; eſpecially ſuch as are educated by legall Principles; the liberty by Chriſt, though confeſſed by all beleevers, yet is not ſo eaſily underſtood as it may not be limited through ignorance of the trueſt, yet weake beleevers. He that doubteth ſtill of Salvation, beleeveth not yet; as he that never doubteth, may be juſtly ſuſpected to have no trueth of Faith. *Men ſhall run too, and fro (ſaith the Spirit) and knowledge ſhall bee increaſed. Dan.* 12. 4. A man may bee

a Iew, Turke, an Infidell, or Idolater, or any thing for any bowels that appeare in many, great in the profeſſion to helpe them out, and if there were a will, yet is there little skill to bring them to the Truth of Faith. It is before confeſſed what that *Iudaiſme* was, for which, hee that is thus *Reproached*, was ſo cenſured, and not denied, but ſuch Tenets were a while held by the accuſed; yea, God be thanked, that ever he ſaw the bondage under the Law for a ſeaſon; that he might know the trueth of liberty by Chriſt, for ever: And why ſhould any man, wanting juſt matter of blame for the preſent, take up ſuch dung to caſt in the face of any witneſſe of Ieſus Chriſt? but it is beleeved that God hath a bleſſing in ſtore for this curſing; and *Rabſhakehs* rayling, In the Preface.

ling, ſhall turne to the honour of the Goſpel of Ieſus Chriſt; And hee that writeth theſe, beleeveth, that though hee were ſtill more brutiſh than any man, and had not the underſtanding of a man: though hee had neither learned wiſedome, nor yet the knowledge of the holy; yet hee that aſcended up into heaven, and alſo deſcended; hee that gathereth the Wind in his fiſt, and binds the Waters in a garment, hee that eſtabliſheth all the ends of the earth: If the *Reproacher* can tell His Name, or His Sonnes Name. Even hee alone hath power to make him to ſee, and to preſerue his eyes from dimneſſe, to cauſe him to heare and attend Doctrins, yea, his raſh heart ſhall underſtand knowledge, and his ſtammering tongue, ſhall ſpeake plainely; He which hath ſo erred

erred in ſpirit, ſhall come to underſtanding, and he which hath beene amongſt the murmurers, ſhall learn doctrine.

Neither is it any diſcouragement to his proceedings to heare of ſuch reproaches; but he eſteems it his glory to bee thus ſlandered, for the Name of Chriſt; but albeit the *Slanderer* hath ſought all meanes to caſt out his Name, as evill, yet he that never leaveth his, knoweth a way to deliver him, and to make his righteouſneſſe imputed to him, to come forth as the light, and his ſinceere and upright proceedings, as the noone-day.

As for thoſe corrupted true doctrines, now termed by the Corrupter, pernitious Errours, vented (as he ſaith) under the ſpl endous Names and ſhewes of *Chriſt*, *Faith*, *Goſpel*, *Ioy*, and ſuch like *alluring*

Titles. Let him boaſt, that beares away the honour of this unexpected conflict. 1. *King*. 20. 11.

And to ſpeake as it is, the *ſlanderer* hath done well (though hee meant not ſo) to awaken the *Reproached*; that what was *ſpoken in the eare, may be preached on the houſe tops, and what was learned in darkneſſe, may be ſpoken in the light*. And why ſhould wee feare them that kill the body. *Mat*. 10. 27.

Confeſſed it muſt bee, that the *Reproached* hath beene hidden over-much, and over-long; much longer then the *Slanderer* and his *Likes* were willing hee ſhould; but the Lord hid him till his own ſeaſon. *Iere*. 36. 26.

Now to the aſſertions; of the moſt of which, it may be ſayd, as one ſometimes of a Verſe. *Tu male jam recitas incipit eſſe tuus*; ſo the

the *Slanderer* misreporting those assertions; makes them now to be his owne errours.

When the Truth thus suffers by seeming friends, who can but be stirred? If *David* were justly offended, when his servants, whom hee sent to comfort *Hanun*, were judged as spies; and returne with their *beards halfe shaven*, and *their coates cut off to the buttocks*, by the evill surmising *Ammonites*? If for this they did stinke in *Davids* nostrills, why should it bee savory to the *Reproached*, or any, that so many glorious Truthes, sent forth for the comfort of sad soules, and for no other end, should returne so disgraced, halfe-shaven, and curtayled by this jealous *Ammonite*.

It is now affirmed, and might be justified by many and sufficient

witneſſes, if there were cauſe, and liberty ſerved, that the now publiſhed Goſpel grounds were at firſt wreſted from the *Reproached*, by many and dayly reiterated and vehement intreaties of an Engliſh Miniſter, not unknowne to the *Slanderer*, but a neere neighbour of his, in the preſence of many, as Rules of direction, for his owne preaching the Goſpel; often proteſting he would caſt all his Sermons into that way, (and it is beleeved in the uprightneſſe of his heart.) At what time yeelding to his importunity, ſome fourty or fifty at moſt were written, and a copy alſo taken by the *Reproached*, in more large termes then the grounds now runne: upon which others that obſerved what was done (as eye and eare witneſſes of his requeſt) deſired alſo copies of the

the ſame things; and upon a review of what was delivered him, there iſſued out many more, to the number of about foureſcore, which were in love ſent them as they deſired; which comming to the *Slanderers* hand hee begins to except againſt five or ſixe at moſt; and in ſtead of rectifying them, began to rage againſt the Author, to the ſhame of his owne friends, and the diſcovery of much envy. And now he that ſpake long ſince of writing againſt the *Reproached*, hath verified the Morall of the Fable, *Parturient montes naſcitur ridiculus mus*: The man hath muſtered all his forces, and it was only to ſhoot at an Eggeſhell.

Now to his Catalogue of pernicious errours (as he untruely affirmeth) publiſhed by the *Reproached*,

ched; for they being one and twenty in number, are ſome of them utterly perverted by the *Slanderers* malice or ignorance; and ſome remaine undoubted Truths, though branded by him as ſuch dangerous Errours.

One of them is abſolutely rejected, as never comming in any ſence into the *Reproacheds* mind; the reſt ſhall be paralell'd with the Truth, defended, or elſe prooved in the very ſame termes he ſets them downe.

That which is rejected is this onely, that

1. *The Goſpel was in mans nature before the fall.*

This was falſely collected out of a Letter written to his neighbour Miniſter; which had hee honeſtly

neſtly produced, with the circumſtances before and after; his malice or ignorance would eaſily have appeared: It was never any part of the Goſpel grounds, nor ever ſo delivered by word or writing, in any appearance: If he can produce it, it ſhall be confeſſed as an Errour, and overſight; if not, it muſt ſtand as a groſſe Lye, and a malitious ſlander of the *Accuſer*.

The reſt follow, in which ſhall be obſerved theſe termes to avoyd confuſion: His imaginary Errors, or mangled and maymed Truths, ſhall be called the *Accuſation*; the paralell the *Explanation*; to which (where neede is) ſhall bee added the *Confirmation* of the ſame Trueth.

The branded Truths ſhall ſtand as they are for Truths: and to that ſhall be annexed alſo their ſeverall Defence,

Defence, where necessity calls for it; at least for the help of the weakest beleever.

I. *Accusation.*

THe *Law is a Rule of the flesh; and to live after the Law, is to live after the flesh.* Rom.8.1.

Explanation.

THe Law requiring absolute perfection, and the flesh at enmity with it; to seeke life by obedience of workes is to walke after the flesh. *Rom.*8. 1, 7, 8.

Confirmation.

THis was never any of the Gospel grounds, nor written in a Letter, nor ever so delivered, as the

the *Slanderer* hath it; but it is a falſe collection from diſcources of the difference betweene obedience of Faith, and obedience of Workes; that we can performe by our owne perſonall obedience to the Law of God, in our moſt exact walking, according thereunto; and that which we beleeve is performed for us by the Lord *Ieſus Chriſt*, and found onely in him, and his Rich, Royall, Glorious, and everlaſting Robe of Righteouſnes: This walking by Faith is to walke after the Spirit, and that walking by Workes of the Law was termed a walking after the fleſh. *Rom.* 8. 1,2,3,4.

And for adding workes of the Law, in this ſence, to faith in Chriſt, the *Galatt.* were called fooliſh, and bewitched, by that great Apoſtle; and againe fooliſh, ſo beginning

beginning in the Spirit, and seeking perfection by the flesh. *Galat.* 3. 1,2,3.

II. *Accusation.*

THe Law did once discover sinne, it doth so no more; nor yet for direction: Love herein transcends Law, as farre as life doth death.

Explanation.

THe Law discovering sinne in the kindes, doth not set forth the horribleness of the least sinne, as the sacrifice of Christ doth: And for direction; It is not fetcht from without, from the *Lawes letter*, but flowes from the *Love of God*, shed abroad in the heart: and this kind of obedience doth as far transcend that other, to the Letter, by

by the fleſh, as *Life* doth *Death*. 2.*Cor*.3. 1,2,3,4,5,6,7.

Confirmation.

AND doth any thing ſo ſet forth the odiouſneſſe, and horribleneſſe of the leaſt ſinne, as the ſacrifice of the Sonne of God, that Prince of Life, and Lord of Glory, that Image of the inviſible God, the brightneſſe of his glory, that he muſt die to purge away the leaſt ſinne, as well as the greateſt tranſgreſſion: What Errour is there in this, to ſay, Beleevers are occaſioned more to deteſt ſinne by the death of Chriſt, then by all the legall terrours that can be uſed? 1. *Cor*.2.8.

And doth not that obedience, which floweth from an inward principle of Love, farre tranſcend, that

that which is forced by feare? Is not love of God, and God Love? and the Law made onely for the Creature; and not for God himselfe, as no way limited by any Law; and if God doe transcend the Creature in his best estate, so infinitely, as cannot be conceived why may not *Love* be said to transcend *Law*, as *Life* doth transcend *Death*?

III. *Accusation.*

FAith is not to bee tryed by the fruits, and effects, but onely by the perswasion it selfe.

Explication.

FRuits and effects doe not infallibly demonstrate Faith, to any mans owne soule, but Faith onely

onely demonſtrates them to be the fruits and effects which attend it ſelfe.

Confirmation.

AND if Faith doe not moſt infallibly proove its fruits and effects, to be the fruits and effects of Faith? Tell us how any may know that Faith hath ſuch fruits and effects, and not by the Word? and how we may know the Word is Truth, and not by Faith onely? and then you ſay ſomething; or whether the worke be accepted for the man, or the man for the worke; if the worke for the man, how ſhall the man know he is accepted, and not by Faith?

IIII. *Accusation.*

FAith is the onely Signe of Salvation.

Explanation.

FAith is the onely infallible evidence of salvation, to the beleevers owne soule.

V *Accusation.*

THe new Creature is onely faith in Christ.

Explanation.

THe new Creature, is onely the true beleever in Christ.

VI *Accusation.*

REgeneration is not to be tryed by any other fruits, effects, or signes

ſignes, but onely by Faith: wherein it conſiſts.

Explanation.

REgeneration hath no infallible tryall, for a mans owne aſſurance, but onely by the truth of his Faith, by which it is attained.

Confirmation.

THis, nor any of the former, were ever any of the Goſpel grounds; except ſome pieces ſtollen miſchievouſly from them; and it is confirmed, as it is now explained, in the confirmation of the third Explanation, to which you may looke backe; only this may be added, That whereas he ſaith it conſiſts in Faith; it was affirmed it is attained, apprehended, and injoy-

ed onely by true beleevers; for we may truely convert the termes, where we reade, Whosoever beleeveth that *Iesus* is the Christ, is born of God. 1. *Iohn* 5.1. thus, Whosoever is born of God, beleeveth also that *Iesus* is the Christ. And if faith bee onely the evidence of things not seene, by the eye of the naturall man. *Heb.* 11.1. then is it the evidence of Regeneration: and if any powerfull effects attend Regeneration, Faith onely witnesseth to the beleever, that they are the effects of the new birth; or else they must shew us something else, by which we beleeve things that are not discernable by reason, or sence at all. 1. *Cor.* 2.14,15.

VII. *Accuſation.*

SAnctification is not by the Spirit in our ſelves, but onely in Chriſt, ſhewed in the actes, and not in the habits of grace.

Explanation.

SAnctification is not by the Spirit in our ſelves, that is in the fleſh. *Rom.* 7. but onely as we are in union with Chriſt. *Iohn* 17. 19. 21.

Confirmation.

SAnctification is by the Spirit only, as we underſtand it of its operations by mortification, or quickning theſe our mortall bodies, yet is it not ſo in us, as ming-

led with uncleanneſſe; but as diſtinct abſolutely from the fleſh; and being another, or a new nature, yea a participation of the Divine nature, 2. *Pet.* 1. 3,4. which though it make up one perſon, yet is it none at all of the old man; not of the old creation, but it is that new creation; that new heart, and that Spirit of God which is beſtowed upon us. *Ezech.* 11. 19. & 36. 25,26,27. which yeeldeth no new habits in the fleſh, as if that were changed or renewed, but is ſo ſubſiſting of it ſelfe, that it is of power to manifeſt it ſelfe, by acts of ſubduing, and acts of quickning, and reviving, and inabling this mortall fleſh as the life of *Ieſus* in it, to doe, though not perfectly, yet to doe that which is good: ſo that the ſanctified perſon is no further foorth ſanctified,

then

then he is in union with the Lord *Ieſus* Chriſt; and it is not he that hath any habit of grace in his fleſh; but the Lord *Ieſus* dwelling in him, doth put foorth the bright beames of his glory, in ſuch vertues as doe beſt fit the time and place in which he lives. *Rom.*8.9. 10.11. 2. *Cor.*1.8.9.

VIII *Accuſation.*

BEleevers when they fall into any ſin, be it of Adultery or Murder, are not to mourne or grieve: (for that ſavours of the fleſh) but ſtill to rejoyce, becauſe it is written; Rejoyce evermore. And that joy is the ſpeciall meanes to bring them out of their ſinne.

Explanation.

BEleevers, when they fall into any ſinne, be it of murder or Adultery; are not to mourne as people without hope, as if there were no Mercy at all for ſuch ſins committed of fraylty, to which Beleevers are ſeldome left: but ſtill in the greateſt ſorrow for ſin, to rejoyce in the Saviour, the Lord Ieſus Chriſt, for it is not written, Weepe evermore, but Rejoyce evermore; and ſuch Ioy nouriſhed, is our eſpeciall meanes, to bring ſuch out of their ſinne.

Confirmation.

AND what if wee ſhould now turne propoſition, which is the *Slanderers* owne invention onely,

onely, miſchievouſly collected, and altogether perverted out of a Conference to this purpoſe, as is explained; wee ſhall turne it thus upon himſelfe, and ſay:

Beleevers, when they fall into any ſinne, bee it of Adultery, or Murder, are to mourne without all Ioy, in a hopleſſe manner (for that ſavours of the Spirit) and Ioy, is no meanes at all, though it be onely in the Lord, to bring any man out of his ſinne.

DOth this way like the *Slanderer* better than the other? or can he find out a third, and ſalve all? Is not Ioy commanded more then ſorrow? and is it not a Goſpel precept, a part of the Kingdome of God: which conſiſts in righteouſneſſe, Peace, and Ioy in the Holy-

ly-Spirit. *Rom.* 14. 17. Is there any Precept, or warantable Patterne of ſuch deſperate ſorrow, as that may be as is deſtitute of all Ioy; may wee not diſpence with the abſence of ſorrow after ſinne, of fraylty, as are all the ſinnes of true Beleevers, and may wee diſpence with the abſence of Ioy at all in any ſence? When wee find that a precept calling for perpetuall obedience therunto? To ſpeak in the *Slanderers* legall ſence: If the Law command Ioy, doth not the leaſt ommiſſion make ſuch as are under it, as lyable to the curſe, as the greateſt tranſgreſſion. *Gal.* 3. 10. *Lam.* 2. 10.

May not ſorrow for ſinne, and Ioy in the Sonne of God, ſtand together? And was any thing elſe affirmed in that Conferenc, which is thus wilfully perverted: And if

Faith

Faith be any means, and the Prayer of Faith, to bring Beleevers out of any ſinne, or Temptation, then is Ioy a ſpeciall means: Ioy in the Lord, a powerfull meanes, not onely to bring ſuch out of their ſins, as have beene captived, but alſo to keepe from ſin, and ſupport from diſpaire, it Faith and joy be inſeperable. *Rom.* 5. 1, 2. *Phil.* 1. 25. And the Ioy of the Lord bee our (greateſt) ſtrength. *Neh.* 8. 10. That is, that whereby wee are chiefely ſupported as the evidence of the Spirits preſence, who is called the Comforter.

Whereas that joyleſſe-ſorrow, which it ſeemes, is maintained by this deriſion of holy Ioy; and that deſperate mourning, which is forced by ignorant, and blind guides, is the cauſe of ſo many ſelfe-murders, that abound at this day, and amongſt

amongſt whom, if not ſuch as this *Slanderer* is, and his *Likes*, who daily Hang, Drowne, Poyſon, Stab, and make away themſelves, as being firſt poyſoned by ſuch corrupt legall teaching, by which pretended Chriſtian aſſemblies, are turned into Iewiſh, and worſe then Iewiſh Synagogues, by the neglect of holding forth the enſigne of the Lord Ieſus Chriſt, and magnifying his infinitely powerfull blood, and Righteouſneſſe: For in thoſe Iewiſh aſſemblies, there were daily ſacrifices: but in theſe meetings, not Chriſt once named, except in their Prayers in many ſermons, but ſinne onely cryed downe, and duties inforced on the poore Creature; as if the Creature had power of his owne to doe them: By which it comes to paſſe that thoſe Zealous men,

through

through ignorance, in ſeeming to be the greateſt enemies of ſinne, are the greateſt advancers of iniquitie in the world : And that it may not bee ſaid, but alſo proved, and made manifeſt to all; The greateſt ſinne, and the roote of all others, now under the Goſpel, is unbeliefe; now thoſe men in their throng'd aſſemblies, doe nouriſh nothing more, then unbeliefe, Though they doe now and then call for Faith, yet they doe cry it downe with all their might: For they doe tell the people, that faith is not ſo eaſily gotten, as they thinke; that it is very hard to attaine unto, and tell them they muſt ſtrive for it, and preſſe hard for it, and take heed they be not deceived, for many are deceived with falſe Faith, for true : and therefore they muſt looke it be of

the

the right kind; and if it bee, Then they tell them, that these and these signes will follow, as if they have not those signes, as a change of the life, and uprightnesse of heart, and universall obedience to all Gods Commandements, and such like; they have no Faith at all, it is onely a fancy. They deale with their auditories in pressing to beleeve, as many men doe with friends, whom they invite to their howses, and when they come, they shut the doores against them, and fall a quarrelling with them, and so doe forbid them againe by their rude behaviour; So these bid men beleeve in Christ, and tell them they must beleeve, but they must first be humbled, and well prepared for Chtist, by chang of life, for he will not dwell with men that are ungodly, and take up his

his habitation in ſuch as are ſinners, they make them beleeve, that there is a long mourning for Chriſt, or repentance for ſinne, and an abſolute turning to God, before Chriſt may be received, or beleeved on. (All which are in none, but in true beleevers) whereas Chriſt Ieſus came into the world to ſave ſinners: and ſeekes the loſt before they ſeeke him, and God juſtifieth the ungodly the ungodly that beleeve in Ieſus. 1. *Tim.* 1. 15. *Matt.* 18. *Rom.* 4. 5.

They are like the falſe Spyes, that by the ſons of *Anak*, and the high walls of the Cities, did utterly diſhearten and diſcourage the people from attempting any further progreſſe to the land of *Canaan*: had not the Lord come in to the reſcue, the true ſpies of *Moſes* had beene ſtoned, and the people

ple made a Captaine to goe backe to *Egypt* againe. *Numb*.14.1.2.3. So theſe do altogether weaken the hands of Gods people, and keepe them ſo under the bondage of Legall terrours; that the people are forced either to deſpaire or goe back from all Religion: witnes the many that are glad to ſlip Collar by Familiſme or Antinomiſme, or flat Libertiniſme; or elſe doe ſtand up in defiance of all ſuch Teachers, as hardned in a profane way; rejoycing at their confuſion and ruine, under the odious name of riged Puritanes; and thus they doe hale upon themſelues, by ſuch meanes, even the powers of men, and doe trouble their owne peace; and utterly diſharten all their hearers, keeping them alwayes dependant upon their owne lipps: Neither is this all, but if it were not to

increaſe

increaſe the volume, or to oppreſſe the Booke, much more might be ſpoken; onely it ſhall be concluded with an Illuſtration, that all may ſee, whether in their way crying downe ſinne, they doe not ſet it up, much more abundantly.

Take but into conſideration, the behaviour of two *Generalls* in the field, The one ſaith to his *Souldiers*; Come on my hearts, the day is ours: this be ſure of, you have a Generall that was never vanquiſhed, nor can be; you have all advantages, wee are all freſh men, not a wounded man amongſt us, all valiant men of warre, our number is more, our Munition more plentifull, wee have advantage of the ground, of the Sunne, & Winde; there is no compariſon betwixt our adverſaries and us; we have new ſupplies at command,

a city of refuge, if the worſt come.

Whereas they are halfe wounded, and ſicke men; they are in a manner famiſhed, and have a Geuerall that hath beene often vanquiſhed; and their Munition is ſpent.

Would not this (were it all true) more incourage and put on that Army; then if hee ſhould ſay on the contrary, thus:

I charge you all to looke to your ſelues, and keepe every man his ranke and file; upon paine of death: for wee are as good as conquered already, if you be not valiant, wee are all wounded men; and our Adverſaries are untouched, men of great ſtrength and valour, and have a Generall that is invincible, and they have all advantages of ground, of Sunne and Winde, and ſtore of Munition and Victualls,

alls; and a ſtrong City, to which they may for advantage, retreate when they pleaſe, Let us therefore ſhew our ſelues men, and beſtirre us, or wee are all undone.

Were not this a way to cauſe all his Army to forſake their colours, and to betake themſelus to flight, or to caſt themſelues upon the mercy of the Adverſary.

Even ſo it is with thoſe Patrons of ſo much ſorrow for ſinne, and joyleſſe mourning, in ſted of magnifying the grace of God in Chriſt Ieſus, and the Almighty power of the Sonne of God; and ſetting forth the glory of his Sacrifice, and of his Prophecy, and Princely power, they doe ſet forth the ſtrength of ſinne, and power of Satan; and the dangers to which poore ſoules are ſubject; and conceale liberty by Chriſt, and Gods

readineſſe to receive all that come unto Chriſt, and to him in Chriſts Name: and the glory, honour, happineſſe and excellency, the ſafety and perpetuall felicity, by the everlaſting Covenant, to which beleevers are come; So that by this meanes, ſuch as are not beleevers, are diſcouraged and hardened; and ſuch as are but weake in the faith, are exceedingly perplexed, and inſnared by ſuch miſerable men: And the onely oppoſition of this dangerous way, by which all things are turn'd up-ſide down, Converſion hindered, Religion ſcandalized, and Gods people put to a ſtand in their happy progreſſe, by the ignorance and pride of envious men; For this onely were theſe, and this Accuſation rayſed and publiſhed by the malitious and avenging enemie; but it

ſhall

ſhall proceed no further; for his madneſſe is now manifeſt to all men,

IX. *Accuſation.*

CAreleſſe Chriſtians, are the choyſeſt beleevers, becauſe they depend wholy upon Chriſt.

Explanation.

CAreleſſe Chriſtians, whoſe care is caſt wholy upon the Lord; are the choyceſt beleevers: for they are not negligent in the uſe of lawfull meanes.

Confirmation.

ANd why may? not careleſneſſe bee uſed in an holy ſence? ſeeing, All our care is to be caſt

caſt upon the Lord, who onely careth for us; and ſeeing carefulneſſe for any thing, is alſo expreſly forbidden, and Prayer put in ſtead thereof. 1. *Pet.* 5. 7. *Phillip.* 4. 6. What if ſuch a concluſion were ſo ſet downe as the Explanation ſheweth; as an Antidote againſt the pernitious carking care, that cuts the throate of all true Religion, and diſcovers Infidelity in many great in the Profeſſion?

Muſt this man wilfully leave out the circumſtances, and cut and mangle it to ſerve his owne turne, and toſſe it at Ordinaries, before profane men, to the diſgrace of Religion, as much as in him lay? Doth hee not ſee himſelfe in the Devills allegation of Scripture; for Chriſts caſting himſelfe down from that Pinacle of the Temple? deales hee not juſt as the Devill did

did. *Mat.* 4. Or let him ſhew if he can, this or any of theſe accuſations explained, or to bee explained and confirmed in the Goſpel grounds, the path to peace; or in any Letter; or by the teſtimony of any that heard them ſo uttered, and he ſaith ſomething, or elſe his evill dealing returneth upon him; or he is fallen into the pit that he hath digged, and is taken in his owne ſnare.

X *Accuſation.*

TO doubt of the favour of God, after ſinne committed, is worſe then the ſin it ſelfe.

Explanation.

DOubtings of Gods favour *nouriſhed by true Beleevers* after new ſins, are greater added to leſſer evills.

Confirmation.

IF new ſins committed of frailty, as all the ſinnes of Beleevers are, may cauſe doubtings of Gods favour; then all their ſinnes may give cauſe of the ſame doubtings; and ſo the leaſt omiſſion as well as the greateſt commiſſion whatſoever: and if it be not a greater ſin to call in queſtion Gods favour upon ſuch new ſins, then ſo to ſin; then it is not a greater ſin to ſinne immediately againſt God, and call him Lyar to his face, then to ſinne againſt

againſt our ſelves or our neighbour? Nor is it a greater ſinne in a ſonne, to queſtion his ſonneſhip, becauſe he hath beene faulty towards his father, and to nouriſh that doubting, then any uſuall offence he may give beſides. Are not the greateſt ſinnes, the ſinnes of infidelity, under the Goſpel? if not? let a greater ſinne be ſhewed in a true Beleever, then ſuch nouriſhed doubtings, and you have gotten the day in this conflict alſo: only this may be remembred, That out of this comfortable ground or Antidote againſt curſed doubting, the *Slanderer* hath ſtollen theſe words (*True Beleevers*) and (*Nouriſhed*) as appeares in the explanation; by which he utterly perverteth the ſence, and expoſeth it to the deriſion of the Reader.

Accuſation

XI. *Accuſation.*

THe 15. Pſalme is onely a deſcription of Chriſt, and the Beatitudes Mat. 5. onely belong to him, and to no man that ever was, or would be, becauſe all men are vanity.

Explanation.

THe perfections required in the 15. Pſalme, and in all other Scriptures of like nature, are not, nor ever were, or ſhall be found in any man, but by their union with Chriſt; for all men ſevered from Chriſt are vanity. 1. *Cor.* 1. 30. *Rom.* 8. 1. 2. 4.

XII *Accuſation.*

THe ſaying of Solomon, Reioyce with the wife of thy youth. Pro. 5.18. *is not meant of a mans wife, but of Chriſt, becauſe he can ſatisfie us at all times.*

Explanation.

THat ſaying, *Prov.* 5. 18. is a Proverbe, and ſo a darke ſaying. *Prov.* 1.6. And no fallen man can rejoyce in the Spirits ſence, but by his joy in Chriſt, and he alone can ſatisfie us at all times; and is an unchangeable obje&t of true joy. *Hebr.* 13.8.

Confirmation.

AND that it may not ſeeme ſo ſtrange to any; the holy Spirit, in *Malachy*, calleth the covenant of God made with the Fathers of thoſe Iewes, The wife of youth, againſt whom the whole nation had dealt treacherouſly by putting her away, and marrying (not more wives, but) the daughter of a ſtrange god; that is, by taking up a corrupt way of Gods worſhip, and ſo profaning the holineſſe of the Lord. *Mal.* 2.10.11. 14.16. *&c.*

Accuſation

XIII. *Accuſation.*

IT is too great preſumption for any Miniſter to undertake the expoſition of any whole booke in the Scriptures, becauſe he cannot ſhew how Chriſt is involved in every part.

Explanation.

IT is too great preſumption for any man to undertake what he cannot doe, ſeeing no man is to miniſter but according to the proportion of Faith, and only as God hath dealt to him the meaſure of Faith. *Rom.* 12. 3. 4. 6. *&c.*

Accuſation

XIIII *Accuſation.*

NO man can ſay he doth love his brother, till he hath laid downe his life for him? Neither can we ſay ſo of our ſelves; that wee love the brethren, but we may ſay of others that they doe; ſo expounding. 1 Ioh. 3.14.

Explanat ion.

NO man can truly ſay he doth love his brother, till he have tryall of his owne love; neither may beleevers ſay, without vaine oſtentation, they doe ſo; but yet may they perceive that others doe ſo; preferring others to themſelves, and that of 1. *Iohn.* 3. 14. is to be underſtood of the mutuall love that is in beleevers, one towards another.

Confirmation

Confirmation.

AND though ſome may ſay, they doe love the Brethren, that *Ioab*-like, take them by the beard with one hand, and aske how they doe, and let out their bowels with the other, as the *Slanderer* doth: who queſtionleſſe pretends love to the Brethren, and yet expoſeth them to everlaſting reproach by his devilliſh lies: Yet who can ſay truely, hee ſo loves them as he ought, and as Chriſt commands, that knoweth not whether he can lay downe his life for them as Chriſt did. *Ioh.* 3.34. & 15.12,13. *Ephe.* 5. 1. 1. *Iohn.* 3. 16. This was onely urged to ſhew the vanity of that common marke of Faith, taken from 1. *Iohn.* 3.14. Which neither can be an infalible marke,

marke, but as it can bee directly proved to proceed from Faith: and the Apoſtle oppoſeth the love of the Brethren one to another, as a ſigne of their tranſlation from death to life, againſt the wonder at the worlds hatred, *verſe* 13. And ſuch is the nature of true Faith, that it carrieth the creature ſo out of its love, and all; as that it pitcheth it upon Chriſts only love; neither doe true beleevers ever boaſt of their love, for Faith evcludes all ſuch boaſting. *Rom.* 3. And yet they rejoyce to ſee the love of others, and doe preferre it to their owne; they preſſe ſo to perfection in Love, that want of Love, and the reſt of thoſe fruits, is their daily juſt complaint of themſelues, though they queſtion not the favour of God for that; nor are not infalibly aſſured by it, at all;

all; Sometimes ſenſibly they may aſſure their hearts, ſo before God; but their infallible aſſurance is only by Faith. See *Heb.* 10. 22. and 1. *Joh.* 3. 14. 19.

XV. *Accuſation.*

THe Law is not to be preached to Beleevers, by Goſpel Miniſters.

Explanation.

THe Law, as Law, is not to bee preached to Beleevers, ſeeing all edifying is in Faith.

Confirmation.

AND why may it not be affirmed, that ſeeing there is no Commiſſion to preach the Law at all, now under the Goſpel, and ſeeing

ing the Goſpel contains the whole mind and will of God, and that the Apoſtles did never preach the Law at all, but as ſubordinate to the Goſpel, and doth injoyne *Tymothy*, to charge ſome that they teach no other doctrine but the Faith; and brandeth ſuch as were deſirous to be Law-teachers, to be ſwarved from the doctrine, and to be vaine janglers, and ſuch as know not what they ſaid: Why ſhall we not ſay? That the Goſpel onely is to be preached to all, as well as to Beleevers; except any can ſhew a larger Commiſſion then Chriſt himſelfe, or dare leave Apoſtolicall doctrine, or will deny the Goſpel only to be Gods power to ſave all thoſe that beleeve: Need Beleevers any more but Gods power to ſave them now? *Marke*. 16. 15. 1. *Timoth*. 1. 3. 4. 5. 6. 7. *Rom*. 1. 16. &c.

&c, Yet, who ever denyed the Lawes uſe or excellency to diſcover ſinne, convict ſuch as the Goſpel ſhineth not unto, be a ground for all humane Lawes, a notable confirmation of Goſpel Precepts, the very rule of Love, and a means to ſhew the greatneſſe of ſin, that grace may appeare to be the greater; that it is of uſe for the Lawleſſe and unholy, and for ſuch ſlanderers as this is; and of very plentifull uſe for true Beleevers, and againſt any that oppoſe the glorious Goſpel of *Ieſus Chriſt*. 1. *Tim.* 1. 8. 9. 10. 11. Is this to aboliſh the Law, nay, rather it eſtabliſheth it? When men are ſhewed no life by the Law, but all hope of happineſſe onely by Faith in the Lord *Ieſus Chriſt*; and ſo the vanity of this Accuſation is alſo manifeſt.

XVI. *Accusation.*

IF Repentance and faith bee wrought onely by the Gospel, then what doth the Law worke in any mans conversion to God, or conformity to Christ.

Confirmation.

THis needs no explanation, for it is a plaine truth granted in a Letter, by a neighbour Minister of this *Slanderer*, at that time; only the inference upon his concession was made by the *Reproached*; And if the Gospel be able to beget. 1. *Cor.* 4. 15. to edifie. *Act.* 20. 32. to save perfectly all that are begotten. *Rom.* 1. 16. Then what need the Lawes helpe? as much as *Christ* did neede the ayde of *Moses* and

and *Elias* when *Peter* desired ignorantly their cohabitation with his Master, that answere from heaven might stop their mouthes, if they were not bereft of knowledge; when it was replyed from God himselfe, This is my welbeloved Sonne in whom I am well pleased, heare him. *Mat.*17.5.

XVII. *Accusation.*

CHrist is involved in every Proverbe of Solomon.

Confirmation.

THis needeth no Explanation, onely for justification of this Trueth let the Accuser take this Argument:

The Wisdome or Power of God is involved in every Proverbe of *Solomon*:

lomon: *Christ* is that Wisedome and Power of God. 1. *Cor.* 1. 24.

Ergo,

Doe not all the Prophets beare witnesse of *Christ*, and to *Christ*. *Act.* 10. 43. *Ioh.* 5. 39.

XVIII *Accusation.*

It is as easie to beleeve remission of sinnes, as to aske forgivenesse.

Explanation.

IT is as easie to beleeve forgivenesse of sinnes, as truely to aske forgivenes, for both are the gifts of God. 1. *joh.* 1. 9. *eph.* 2. 8. *act.* 11. 18.

XIX *Accusation.*

THe new Covenant hath no condition at all; Faith is not the condition

condition of the Gospels Promises: but onely a qualification in us.

Confirmation.

IF there be any condition of the new Covenant, to be performed on the Creatures part, that is not freely promised in that Covenant it selfe, then that which (as the former) he hath produced out of a printed Booke called *The Path to Peace*, will be found erronious: but till he, or any man, can shew any such Condition required of any man, not promised to bee given him freely in the Covenant it selfe, that shall stand for a Truth still, though branded by him for a pernitious Errour.

XX *Accuſation.*

BEleevers (how ever it ſeeme) doe alwayes grow in Faith and love, and anſwerable fruits.

Confirmation.

THis needes no explanation to vindicate it from any ſhew of Error, but may ſtand and ſtare for ever in the Accuſers face, to his ſhame here, and condemnation hereafter, without his unfained Repentance and like publication of his malice or ignorance, if we appeale to the knowne Princip'e, *Non progredi eſt regredi*, Not to proceed is to retreate; or not to goe forward is to goe backeward: And how can ſuch as are true Beleevers, for ſo it muſt bee underſtood

ſtood, whoſe Roote, Stock, Mountaine, Living-waters; in, and on, & by which they are planted, and watred, the ever-riſing Sunne that warmes them, and gives them life, is the Lord Ieſus Chriſt himſelfe; who watcheth them day and night and waters them every moment, how can they but grow; and beare fruite every moneth, and their fruite be for meate, and their leavs for Medicines? Shall they goe forth as the Sun in his ſtrength, & can they goe backe. *Iudg.* 5. 13. Is the Lord unrighteous, and unfaithfull, to ſay, and not to doe? *Pſal.* 92. 12, 13, 14.

But ſuch blaſphemies are frequent with ignorant men, to judge the beſt of the Accuſer; and ſo much to his Catalogue.

¶ *Now*

¶ *Now a few words to his Cautions.*

THat the *Reproached* is not to bee truſted in his Goſpel groundes, becauſe hee contradicts himſelfe. If hee doe ſo, the *Slanderers* advice is good, for trueth doth not contradict it ſelfe, the way of the Righteous, or the truth of God is as the ſhining light, there is no crookednesſe, no wreathing, or contradiction in it. *Pro.* 4.18. 19. *verſ.* 8.8.9.

But what are the contradictions, They are theſe, *Beleevers doe alwayes grow; and a man may bee a Beleever, and yet for a time, have neither humility, love, or any other fruite bnd forth.* This *Reproacher* is not to be truſted in his report, and therefore to be taken heed of

as

as a malicious Slanderer; unleſſe hee can ſhew this latter to be any of thoſe Goſpel grounds; If it were, yet his ignorance appeares in this; that ſeeing that growth is inward, as well as outward; in the roote, as well as the fruite, A man may grow; though ſuch growth ſencibly appeare not as is intended by budding forth. The graſſe, corne, trees, and Plants grow, tho' wee perceive not how at the preſent; The Sunne, Moone, and Starres doe runne ſwiftly; yet who can diſcerne their preſent motion?

Alſo ſayth hee (but untruly) there is another contradiction, and that is this: *The Law ſheweth what man ſhould doe*, and *the Law is not the Rule of life*: If he cannot ſhew theſe in any Catalogue of Goſpel grounds, that are the *Reproacheds*, it

it returnes upon himſelfe as a fiction: If hee could, yet his groſſe ignorance appeares, in not being able to diſtinguiſh betweene the Law in the letter, and the Law of the Spirit, the Law of Liberty or of love; that royall Law which is fulfilled by Beleevers, this latter being written in Beleevers hearts, and ſhining out in their lives, is their Rule, as Chriſt the living Law, is their Patterne: but theſe things are Spirituall, and natu all men cannot underſtand them. 1. *Cor.* 2. 14.

But the man is ſurely beſides his witts, hee is not *compos mentis*, hee knoweth not what hee ſayeth, nor what hee affirmeth. 1. *Tim.* 1. 6, 7. Hee is perhapps perplexed in his thoughts, about his perfidiouſneſſe, with that *New-England* troope, and the diſgraces he hath under-

undergone, the Songs that have beene made of him; his Conſcience ſmites, and doggs him for undoing ſo many Families, as much as in him lay, and preferring his *Brittoll* morſells at the Merchants houſes, before the charge of ſo many ſoules, Hee thinks how he hath rooted out ſo many Families, and ſent them away as the Surpluſage of their native Countrey, to a barren Wilderneſſe; or elſe it may be hee did this worthy worke at his houres of Recreation, to make ſport for himſelfe, and his Likes; or he ſuppoſed that it ſhould never come to the *Reproacheds* hand; or it may be imagined, if it did; his hands were bound for any reply; or that he had his Schoole-boys in hand; and ſo his *Ipſe dixit* would carry it; Hee ſuppoſeth his authority ſo great, and his Name ſo famous,

famous, as that his words are Oracles; because none can tax him of Rayling, lying, or wrangling with any; no not at *Tedbury*, nor *Horsleigh*, with Mr. *Edwards*, nor Mr. *Manby*: not hee? The Countrey resounds and ecchoes againe the quietnesse of his Spirit, and his moderation in all things; and that hee is the onely man of Iudgement, and learning in all those parts: or hee imagined that his courage is so renowned, as if hee only draw his sword, and do threaten a Combate, all flie before him, as an invincible man.

And if it bee true as hee saith, that his so contemned adversary be able to gather readily out of the Scriptures any sence that will serve his turne; hee that is so able, would not vent such pernicious errours, as the *Slanderer* intimates; nor

nor leave things ſo barely, as might tend ſo much to his diſgrace; if hee ſought but the honour of men, and not the honour of him that ſent him.

And may not his proteſtations be truſted, that is thus Slandered for a proteſtation in a Letter.

That was but one onely; and it is not without examples in the Story of Martyrs, who have uſed that way for their laſt Refuge; when they had to doe with like unreaſonable men, who ſought all wayes of diſgracing them, or the Trueth they held forth; Muſt all his Proteſtations be falſe, becauſe that is ſuſpected by this eminent man; But if what is written in the Explanations, and juſtifications of this true Goſpel, be found undeniable; then his proteſtation, in that letter, was, and is true: If nothing

thing be affirmed by him, but that one Goſpel which *Moſes* wrote of, the Prophets foretold; the Lord Ieſus, or his Apoſtles preached; and the Martirs witneſſed, and is now witneſſed by many in Pulpit, and Print; then is that proteſtation true; and not falſe, as the *Slanderer* would have it; and doth plainly affirme ſo peremtorily.

As for his Riddles, which are part of his Accuſation; that when hee would deceive, hee turneth all into a Riddle: as that,

The Law only is a Rule of life, to ſuch as know it in the Infinite holineſſe thereof; and ſo denying all power in themſelues, to keep it, doe looke altogether to the Lord Ieſus Chriſt, to keepe it for them; and in them.

Is this a Riddle to this learned man?

man? Or that which followeth that. Beleevers have most of all others, to do with the Law, though the Law hath least to do with them.

If these bee Riddles; what would hee say to these?

That the fulnesse of the Godhead dwells bodily in Christ; that a Virgin may conceive, and beare a Son without the knowledge of man.

That any Son should be as auncient as his father: or be his mothers father; and his daughters Son; that the Incomprehencible God should be inclos'd in a Womans wombe: the Prince of life be killed, and the Lord of glory Crucified, that God should die, & man overcome death; that God, who hath no blood, should shedde blood; and a thousand like Riddles, that the Gospel afords.

But as is the man, so is his judgement: and who shall give understanding, but the most High? and

what hath any not received? and seeing God hath not chosen the wise of this world generally; It is no wonder if *Nicodemus*, though a Ruler in *Israel*, knew not the new birth.

Now for his fawning, imputed to him, only because in a Conference he once layd aside that authority, & dexterity, hee might have used, least the Children should cry; but was faine to keepe rocking, to keep them quiet. If the *Slanderer* find any fawning here, let him Reproach stil; but if plaine and downeright dealing be used, let him thank himself, towards whom, meekneſſe & gentleneſſs, was judged fawning; If he had bin a flatterer of any, hee might perhaps have fared as well as the *Slanderer* at this day. As for his pride; if the *Slanderer* had bin free from it, hee would not so have contemned the *Reproached*, as not worthy of an answer, nor have supposed that his idle, frothy,

falſe and empty rehearſall, of imagined and ſo feigned errors, would have taken with all men; neither would hee have ventured his Credit ſo far; as to ſhew himſelfe ſo wiſe a man in Print, as he hath done: for in this caſe, the *Reproached*, of all other accuſations, can leaſt free himſelfe, in the fleſh; for he thinks himſelfe every way as proud as the *Slanderer*; and if he had bin proud in his ſence, he never would have vented ſo poore things, as the *Slanderer* doth intimate by his curtayling, and halfe ſhaving ſo many glorious Trueths, as he hath done; But indeed, he confeſſeth that in Chriſt is all his humillity; and if any can except againſt Chriſts humility, he is confuted for ever, and hath nothing to ſay. Lo heere are thoſe flowers refreſhed againe, which are moſt ſweet in the *Reproacheds* noſtrills; and thoſe glorious Trueths now vindicated from

ſhew of errours; and ſo you have the true Goſpel of Ieſus Chriſt diſperſed before in Pulpits, Print, Letters, and Conferences, once more defended; and he ſaith alſo, that the Spirit of Ieſus Chriſt, is the Spirit of Truth; and the ſum of all is, That Chriſt Ieſus is the Chriſtians fulneſſe to God; and Beleevers are his fulneſſe to men; and that Chriſt is uot to bee looked at by Beleevers, without his body; nor the body without the head, without error, abſurdity, and groſſe ignorance of the Miſtery of Chriſt.

Soli Deo gloria: per Dominum noſtrum Ieſum Chriſtum. Amen.

THE

THE RVLE OF FAITH.

THat a Rule of *Faith* there is, not onely the Holy Scriptures doe witneſſe. *Rom.* 12.6. *Gal.* 6. 16. *Phil.* 3. 16. But all men that profeſſe the knowledge of the Doctrine of *Faith* doe aſſent thereto: And they call it the *Analogie*, *Rule*, or *Proportion* of *Faith*.

In all their confirmations of what is true, they say this agreeth with the *Analogie* of faith; and in their Confutations of errour; this is contrary to the *Rule*, or *Analogie* of *Faith.*

Neither hath the Holy Spirit left us precepts to try the *Spirits*, that is, the Doctrines of men; without a *Rule* to try them by; or how can wee know what is true, what false? What right, what rong, what is to be held fast, what to be rejected; if there be not a knowen and infalible *Rule*, to examine things by; that all things being tryed, we may cleave onely to that which is good. 1. *Ioh.* 4. 1. *Phil.* 1. 10. 1. *Thessal.* 5. 21. 2. *Iohn* 9. 10.

Neither can this *Rule* bee any long, darke, uncertaine, or private way, of triall; which all men to whom

whom the Faith is Preached, and by whom it is received, cannot enjoy; but it must bee short, plaine, certaine, and a publike way, common to all the faithfull; learned, and unlearned, high and low, rich and poore, in prison, and at liberty, in all places, and times, and conditions, the Saints are found.

It is not then the *Fathers*; nor *Counsells*, nor *Cannons*, or *Popes* Decrees; nor yet the large expositions, and writings of men of contrary Spirits, though never so excellent: It is not the *Church*, nor yet the whole volume of the *Bible*; nor *every private mans Spirit* that can be the *Rule* of *Faith* at all.

For the most of them are impossible for every Beleever to know, or use, and they are also all of them contrary one to another; in so many things, as an age can-

not reconcile; and if it bee left to every mans private ſpirit; then, ſo many men, ſo many mindes, as it is at this day, amongſt ſuch as underſtand not what this *Rule* is, or are not regulated thereby.

The *Rule* cannot be the *Church*, as many ſay; for it is a *Rule* for the Churches, to bee ordered by; if faithfull men bee the matter of thoſe Churches; this *Rule* is that by which they are to try all things, and *to walke in the Way which they find is of God?* Can the *Squire* bee the *Carpenter*, or the *Line*, and *Level* the *Maſon?* or is the *Laſte* the *Shooe-maker?* or the *Card* and *Compaſſe* the *Marriner?* Neither can the *Rule* be the whole Volume of holy Scriptures, no more then the *Sea* is the *Card* and *Compaſſe*: or the *Timber*, to bee framed, the *Squire*, or the *Leather* to bee cut out,

Verſ. 6. 16.

out, the *Shooe-makers Laſte*; or the *Wares* in *Stoore-houſes*, the *Meaſures*, or *Weights*.

But the Rule is, and ought to bee ſuch a thing as is profitable for men to know whether the doctrines taught, be true or falſe; It may not bee the men, the Church, nor the Sea of doctrines the whole Scriptures: Either of theſe for a Rule are abſurd, and intricate, if not impoſſible: For can any know the Church, her ſentence of every doctrine hee heares, every private booke hee reades, every conference he is at, in difficult things? muſt no man bee able to determine till hee hath beene at *Rome*? and over all the world where Catholikes are? and have heard all their ſeverall opinions? Beſides ſuch as are ſubject to the *Rule*, cannot

cannot be the *Rule*, except it be granted, that ſome onely are ſubſubject, and others exempt, and if any bee ſubject, they are the termed Laiety; and if any bee free and exempt, and ſo not to be judged the *Rule* it ſelfe, theſe muſt be the termed Clergy; and ſo they ſhall appeare to be lawleſſe, and lyable to no examination or controll; which if it be not to be above God, let all judge.

2. Theſſ. 2.4.8.

Or on the otherſide, can any know the Scriptures meaning ſo exactly, upon every occaſion, in every thing. Is it poſſible that any true beleever, can have all the Scriptures by heart? and know what their ſcope and interpretation is, ſo as not to miſſe it upon any occaſion? If any ſuch can be ſhewed, ſuch as are

for

for the Scriptures to be the Rule, have ſaid ſomething to the purpoſe; but otherwiſe they are as farre wide as the former, and ſay no more then if they ſhould beare us in hand, that the *Weights* and *Scales*, the *Touch-ſtone* and the Gold it ſelfe muſt be one and the ſame thing; and that there is no difference betwixt the *Sea* and the *Card* and *Compaſſe*, or that the *Sea* and *Sea-markes* are the ſame things.

To ſhew therefore what this Rule is, this golden Reede, this meaſuring line; albeit ſome may ſcorne it, and others ſtumble at it cauſeleſly; though many may ſay, *What will this Babbler ſay?* what new *Rule* will hee produce? will he take upon him to be wiſer then all men? and to teach his Teachers, and guide his Elders? Act. 17. 18.

ders? and men ſo much ſuperiour to him for Age, Learning, Holineſſe, and excellency of parts every way? yet with ſubmiſſion to the true Churches of God, and to all true Beleevers in *Ieſus Chriſt*, and in honour of the Lord *Ieſus*, and for no other cauſe but that Diſcord may ceaſe, and Concord increaſe; that the Elect may not be without ſome helpe, againſt the Deluſions of theſe deſperate times; that Chriſts Sheepe may know his voyce, and not attend ſtrangers, and proove they doe know it to the faces of Seducers, whatſoever they be; that neither force may drive them from their *reſting place*, nor flattery nor fawning moove them from their ſtanding; but that they may indeed be able to try and examine all things they heare,

Ier.50.6. Pro.7.10 11,12.13

heare, and be eſtabliſhed in that which is good.

Know that the Rule *is,*

One onely: Short, Plaine, Ancient, Infallible, Vniverſally uſefull, Impartiall, and of great Authority; Whatſoever it be, it muſt be one, for Beleeuers are of one way *Ierem.* 32. 39. and one heart; It muſt bee ſhort, that it may bee alwayes remembred 2. *Peter* 1.12.13.15. *and* 3.1.2. It muſt be plaine and eaſie to be underſtood, that it may ſerve for *Babes* and ſimple ones to whom the Goſpel is to be revealed, and to them chiefly and above all others *Matthew* 11.25. 1 *Corinth.* 1.26. *Iſaiah.* 35.8. *Proverbes* 4.18. 1 *Corinth* 3.1. *Rom.*14.1. It muſt bee ancient, yea, from the

the beginning of the World; (ſince man ſtood in neede of a Rule) that it may bee the ſame that *Adam*, *Seth*, *Henoch*, *Abraham* and the reſt did walke by, *Roman.* 4.12.19.20. that it may appeare we are of the ſame Faith, which was before either Law or Prophets, or the Goſpel was written; and ſo this *Rule* muſt be before the Scriptures themſelves, much more before the termed Catholike Church.

Cant.2. 8.

It muſt be infallible, or elſe it may be a ground of uncertainty, and wavering; and ſuch as doubt, and waver, and are not *eſtabliſhed in the Trueth*, they are condemned in the Scriptures, and often reproved by the Lord *Ieſus Chriſt* *Matthew* 14.31. *Iames* 1.6.7.8. *Marke* 9.19.23. and confidence, aſſurance and ſtedfaſt ſtanding is much

2.Pet.3. 16.

much commended and commanded by the holy *Spirit* 2. *Corinth.* 5.6.8. *Hebrew.* 10.22. 1. *Corinth.* 15.58. *Coloſſ.* 2.7. It muſt be Vniverſally uſefull, as fitted to the tryall not of ſome but of all manmanner of doctrines, and therefore it muſt be ſuch a thing as is found (for ſubſtance) neceſſary to try whatſoever doctrine may ſeeme profitable, whether it bee ſo or no? or elſe it will be but as Weights and Scales that ſerve but for ſome pieces of Coyne, and not for all: But Gods Rule that hee beſtoweth muſt be a *perfect Rule*, like unto him that giveth it; for that his gifts are all perfect, as his way is perfect, and his workes perfect. *Iames.* 1.17. *Pſalm.* 18.30. *Deuteronomie.* 32.4.

This Rule muſt be impartiall alſo

alſo, and not leane to this ſide or that, it may not be ſwayed to one part nor other, (which the Church may, and the whole Scriptures are often made to doe by wreſted and forced interpretations) but muſt ſtand firme betweene God and beleevers, and between beleevers amongſt themſelves: for as Weights and Scales, and Meaſures in Cities muſt be the ſame in every like thing, and ſhould they be various, it would breed confuſion, and jarrs, and great loſſe to ſome, as gaine to others: and therefore to continue peace, and that juſtice may be maintained, a *Iuſt Ballance* and *Iuſt Meaſures* are provided. So this *golden Reede*, this meaſuring Rule, is ſo ſtraight, that it ſwayes no way at all, but leades right on without the leſt partiality.

Pro.4. 25.26.

Deut.25 15. Pro.20. 10. Rev.11 1.2.

Prover.

Proverbes 4. 18. *Proverb.* 8. 8. 9.

Laſt of all, this Rule of Faith muſt be of ſo great Authority, as all men may be compelled to ſtoope, and ſubmit to the determinations and concluſions it makes; in all Controverſies this muſt be the Vmpire and Iudge, and have the caſting voyce; What the Rule ſaith, ſo it muſt be, and none otherwiſe: And what then ſhall this Rule be, if not the very *Kernell*, the ſubject or principall ſcope of the holy Scriptures?

For howſoever the whole Volume of the Bible cannot be the Rule, as many have affirmed, and doe ſtill maintaine; (with what difficulty, they themſelves beſt know, and their teadious and large Volumes, and the uſe of all their Arts, and Languages, and Witts, and Authors have been all too lit-

tle) Yet ſuch honour is to be yeelded to that ſacred, moſt abſolute, and reverenced Volume of the holy Scriptures, that this one, Short, Plaine, Ancient, Infallible, Vniverſally uſefull, Impartiall, and Commanding Rule, is there revealed, and nowhere elſe 2. *Timoth.* 3. 15. 16. 17.

It is not onely that Evangelicall light ſet up in the ſoule of true beleevers, that *Law of the mind*, *Chriſt in us*, *that mind of Chriſt*, that *anointing of the holy One*, by which we *know all things*, and what is *Trueth*, and what is a *Lye* 1 *Iohn* 2. 20. 21. 27. nor yet can the Rule be known to any that is deſtitute of that light, for *the Naturall man receiveth not the things of the Spirit of God*, for *they are fooliſhneſſe to him*; And this Rule is Spirituall, and for ſuch as are ſpirituall, and *ſpirituall*

Rom 7. 25. Col. 1. 27. 2 Cor. 2. 16.

1. Cor. 2. 9. 14. 1. Cor. 1 18, 19, 20, 21. Ioh. 3. 3.

tuall things are ſpiritually diſcerned; yet may even the Naturall man bee convinced that it is the Rule; and as in other Arts and Sciences there are Rules to be held faſt, and not to be parted with; and though none but Artiſts doe truly underſtand the Rule, yet may it be evinced to be a Rule for that Art or Science whatſoever it be:

As for inſtance, there are Rules in *Grammar*, in *Logicke*, *Geometry*, *Muſicke*, *Aſtronomy*, in *Arithmetick*, in *Rhetoricke*, and ſo of the reſt. As in *Grammar* the parts of ſpeech and the attendants knowne well, the Rules of Congruity and Regiment, and the reſt are alſo knowne to the Grammarian himſelfe, and to none elſe: So in Logicke, Invention of Arguments, and diſpoſition of them to the thing argued are knowne to the exact Logician,

to none beſides: So Geometry hath its inſtruments knowne to the Artiſt himſelfe, and to none but him: In Muſicke the Gammoth muſt be well knowne, and is knowne to the Muſician, and to none beſides, and ſo of the reſt: So here, albeit a Rule there is, that the beleever muſt be, and is acquainted withall; yet is that Rule diſcerned, nor can be made uſe of by any but ſuch as are beleevers, and are indued with the Spirit of God; and to hold you no longer from the Rules diſcovery, it is this,

The Lord Ieſus Chriſt hath already done all that is to bee done, for all true beleevers, to God, and doth all good, in and by them, to themſelves and others.

This

This Rule is but one, it is ſhort for memory, plaine for the capacity of the ſimpleſt Babe in Chriſt: It is as ancient as the doctrine of Chriſt it ſelfe; It is infallible and cannot deceive; It is univerſally uſefull for the finding out of truth in all the doctrines, that ſhall be propounded for Goſpel, as having in it all the three offices of *Ieſus Chriſt*; It is impartiall, and cannot be wreſted but violence is done to the Lord *Ieſus Chriſt*, and that violence offered, cannot be hidden from ſuch as underſtand it. And it is alſo of the greateſt Authority in the world, for *all power is given to Ieſus Chriſt, in Heaven and in Earth*, and therefore all muſt of neceſſity *be ſubject to him*, and be ſilenced by him and his great Authority. In this Rule we ſee that fully verifyed, and expreſly declared,

Mat. 28. 18. Pſal. 2. 9 10.

red, which was ſpoken of the Son of God at his Baptiſme, and in the holy *Mount* at his Tranſfiguration, where we reade it thus proclaimed of him; *This is my welbeloved Sonne, in whom I am well pleaſed, heare yee him.* Matth. 3. 17. and 17. 5.

So here is Chriſts onely Prieſthood and Sacrifice, of which all the Prieſts of the Law, eſpecially the high Prieſt and all the Sacrificers were onely ſhadowes. *Hebr.* 9. and 10. and that in theſe words,

THe Lord Ieſus Chriſt hath done all things already that are to be done for all true beleevers to God.

This being held unto in all Diſputations, Conferences, Preachings or Writings; that God is already pacified, his Iuſtice fully ſatisfied;

tiſſied; all mans merit, ſatiſfactions of Gods Iuſtice, all mans performances, in turning away Gods wrath and indignation, fall to the ground, all hereſies, and errours of that kind, are fully diſcerned, and may be by this part of the Rule oppoſed, and the *conſcience pacified*, and the ſoule find *true reſt*; though mans Repentance, humiliation, ſorrow for ſinne, be defective; and are lyable to queſtion; yet Chriſts humiliation, ſorrow for ſinne, that ſinne which hee tooke upon him, gives full reſt unto every ſoule, that is inlightened, in the infinite power of his Blood; and the abſolute and everlaſting perfection of the glorious, rich, royall, and unſpotted Robe of that Righteouſnes of Ieſus Chriſt, yeelds full, ſtrong, and abounding joy, and delight, when it is known to bee the blood

Mat. 11. 28. 29.

2. Cor. 5. 21.

Act.3.15 of God. *Act.*20.28. The death
1.Cor.2. 8. of the Prince of Life, the Lord of Glory, of GOD Himſelfe, though not of the God-head, or Godly nature; the Righteouſnes is acknowledged, and cannot be denied to be the Righteouſneſſe of God. *Rom.*3 22. *Rom.*10.3. By the perſonall union of both natures in Chriſt. *Ioh.*1.14. 1.*Tim.*3.16. *Heb.*1.1, 2.3. *Col.*1.14,15.19 20. *Col.*2.9, 10. *Iere.*23.6. *and* 33.16.

Againe, in this Rule wee have
Act.10. 43. the Prophecy of Chriſt, of which,
Act.3.22 23. all the Prophets were but ſhadows, and to which they all beare witnes, from the beginning of the World; of which *Moſes* wrote, *Deut.*18.15 18. And the Prophets fore-told with a joint conſent. And this Prophecie of Chriſt, is contained in this Rule: In theſe words, that,

Christ doth all good in us, to our selues That is,

By informing us of our Reconciliation, Adoption, Election, Calling, Iustification, and Glorification; with all the Concomitants whatsoever; for so it is written, *Wee shall bee all taught of God. Isa.*54.13. *Ioh.*6.45,46. *Matt.*11.25.26.

Now who is the teacher, but the Lord Iesus, Hee it is that *revealeth the Father unto us. Ioh.*1.18 *Mat.*11.27,28. *God speaketh onely now by his Sonne. Hebr.*1.1,2,3. To the dead, *Ioh.* 5.25. 1.*Pet.*4.6. Or to the Living: for their awakning, and raysing, their new Creation, and growth to all manner of perfections the world revealeth. Eph.2.1 2.5. Eph.2.10.

This part of the Rule silenceth all

Mat.15. Mar.7. all other Teachers, that bring us their owne Traditions, whatsoever: and not simply, purely, and onely, and at all times, the doctrine of Ie-
2.Cor.1. 11.12.13 sus Christ. 1. *Ioh.* 4. 2, 3, 4, 5. 2. *Ioh.* 9. 10. 11. 2. *Cor.* 2. 17. & 4. 1. 1. *Pet.* 2. 2. When wee heare not the voice of our Sceepherd, the voice of the Bridegroome onely. *Ioh.* 10. 3, 4, 5. 27. *Ioh.* 3. 29. And this stoppeth their mouthes for ever, that are contrary minded.

Lastly, this Rule containeth the Kingly office of Iesus Christ; who not onely teacheth, and informeth us; but also dwelleth in us, and uniteth us together. *Coloss.* 1. 27. *Ioh.* 17. 21. 23. and ruleth, and leadeth us truly into all Truth. *revel.*
Isa.9.6.7. 7. 15. 16, 17. *Ioh.* 14. Causing us to submit to his only *Scepter*, and to stoope to his only government; to give him the glory of being the

King

King of Kings, and Lord of Lords, and to be above all the Princes of the earth; who were all, as far as good Princes, but shadows of him, and his government, as *David*, *Solomon*, *Hezekiah*, *Iehoshaphat*, *Iosiah*, and the rest; and are all but his Vicegerents, and Deputies, to rule for him, and receive all their directions from him alone; and to be as subject to him, as any else; and not to advance any government but his, to make no Lawes, but grounded upon his, nor set up no Officers, but by his apointment and direction; to praise the good, encourage welldoers, and suppresse the evill, and punish transgressors, onely for him; and in the way that hee requireth, and hath prescribed in his word; and this is contained in these words of the Rule; that,

1. Tim. 6. 15. Revel. 1 5.

Isa. 33. 22 Iam. 4. 12. Rom. 13. 1, 2, 3.

The Lord Ieſus Chriſt doth all good in, and by us, to our ſelves; and to others.

And this good he doth is not only by mortifying the deeds of the fleſh, by the power of his Spirit, in ſetting our affections upon better Objects, which are himſelfe; and the Priviledges, attending him; but alſo by caſting forth the bright beames of his glory in *Loue*, *joy*, *Peace*, *Vertue*, *Knowledge*, *Temperance*, and the reſt. *Gal.*5.22,23. 2.*Pet.*1.4,5,6. By which wee are made *to ſhine out before men*; but alſo cauſing us ſo to ſtoop to him, that whatſoever hee *commands*, *wee are inable alſo to doe it*. *Mat.*28.20 By the onely working of his Almighty Spirit. *Phil.*2.12.13.2. *Tim.*1.5,6,7.

Col 3.1, 2,3,4,5
Gal.2.20
Mat.5. 16.
Phil.2. 15.16.

In ſumme, this Rule diſcovers not onely our Election, Adoption, Vocation, and Iuſtification to be free, all of grace, but alſo our Sanctification, renovation, tranſlation, and conformation to *Chriſt*, to bee his owne free and onely worke, and we alwayes but as Agents, acted by him, and as inſtruments uſed in his hand alone; and Subjects which he hath created for his owne glory, and doth onely and alwayes uſe to the ſame end. And ſo you have a ſhort Epitome, or ſummary taske of the Rule of Faith, or that doctrine which is according to godlineſſe.

Ephe. 1. 3, 4, 5. Rom. 3. 24. 2. Tim. 1. 9. 1 a. 26. 12. 13. Col. 1. 29.

Soli Deo gloria: per Dominum noſtrum Ieſum Chriſtum.
Amen.

FINIS.

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